Hon J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, JUNE 21, 1822. No. 45.

ECCLESIASTICAL.

Answer to the Beverly Result of Council.

At the suggestion of a number of gentlemen on whose judgment we rely, we are induced to publish, this week, "A reply to the result of an ecclesiastical council held at Beverly in October last." The subject is of no small importance, as it involves some of the leading principles of Congregationalism. The ability and candour with which it is written, must, we think, render it instructive and acceptable to our readers.

"The result of an ex-parte council, convened in Beverly last October, having made its appearance in a recent number of the Recorder, the Church, principally referred to in that instrument, request the favour of the editor to publish a statement on their part, that the subject may be competently before his readers. This done, they will, with great cheerfulness, submit to the judgment of the intelligent of all parties.

That the result and our remarks may be intelligent, we state in a few words—That in 1802 a third congregational parish was formed out of the first, and a church gathered in it, to which were dismissed and recommended fifty members from the first church, nearly one fourth of their number, and a full proportion of church property divided to them. By the act incorporating the third parish the doors were set open between the parishes for two years and then shut. At the close of that time of election, ten members more were dismissed to the third church; and during the nine succeeding years six females. In 1814, the church, moved by a clause of their covenant and a conviction that it would be a measure of peace and *mutual* benefit to the churches, adopte das a rule that it was inexpedient, *in common cases*, to dismiss members to churches in the town; but, to provide liberty of conscience, decided to *recommend* those who might desire it, being in regular standing, to worship and occasional communion with them. Since the adoption of the rule, we have dismissed one female, whose husband belonged to the third church, esteeming it one of those cases, excepted in the rule itself, as it tended to family union and was required by Eph. v. 22—24. Miss T. Kilham requested a dismission and recommendation. But, agreeably to our rule, the former was declined and the latter was granted in full and affectionate terms. She renewed her request of dismission; the church saw no reason to alter their decision. She requested a mutual council; the church of course declined any interference with their regulations; and she issued letters in her personal capacity, and the council, if it be so called, convened, whose result is before the public. With no ordinary degree of astonishment, for reasons which will appear below, we examined an attested copy of the document. But as it had no influence upon our measures or unanimity, and as we desired to *follow after peace with all men*, we remained silent. As, however, the result has been obtruded on the public attention, we know not by what authority, we think it due to ourselves and the churches to expose this invasion of ecclesiastical liberty.

With the fathers of New-England, we esteem it a first principle in congregationalism, that "*a particular and organized church has entire power within itself, to manage the affairs of the kingdom of Christ and the holy discipline belonging to it, without a dependence on any superior power on earth**;" and, of course, that no council, or synod, ever can, with propriety, infringe their standing rules. For this reason we declined a mutual council; and a *fortiori*, regard an *ex parte one* wholly unauthorized. To a note received from the council, after they had formed, expressing their "desire to avail themselves of all the light, which could be cast on the subjects submitted to their consideration and advice by Miss Kilham," the pastor returned the following reply.

"*Beverly, Wednesday, October* 10, 1831.

"REV. AND DEAR SIR,—Your note, by the direction of the pastors and delegates convened at the house of Miss Tamma Kilham, expressing a disposition to receive any communications, which the church under my pastoral care, or the pastor shall feel disposed to make, has been just received; and I hasten to reply, that a copy of the proceedings of the church in her case and of other papers necessary to illustrate those proceedings, has been already furnished at her request, and I presume is before the council. The church of course cannot come together without timely notice to consider your communication.

"Without authority from the church, and in the spirit of meekness, I think it proper in my personal capacity to state reasons, which avail with my mind and I believe with the minds of my brethren, to disprove the authority of the pastors and delegates, convoked by Miss Kilham, to act as a council in her case.

"1. In the language of a late brother, whose praise is in the church and among the heathen—"We hold it as a principle that individuals cannot of right, in any cases, and especially *in cases touching the interior polity and discipline of a church*, convoke an ecclesiastical council. As we conceive, the right of convoking ecclesiastical councils belongs to churches only; and we have neither precept, nor example in the Christian code, nor provision in the Congregational Platform, for the right to be exercised by *private* individuals."†

"If the correctness of this principle be questioned (and after patient examination of the Scriptures, of the Platform, and of the advice of the synod in 1662, the only authorities perhaps which can be relied upon, I find nothing to disprove it) then,

"2. To use the select words of the same respected author, "It is a fundamental principle in the constitution of congregational churches, that every regular parochial church has sufficient authority within itself, immediately derived from Christ for the government of itself in all cases ecclesiastical.‡ And we can find nothing in the christian Scriptures, which will authorize or warrant any one church to interfere in the discipline or internal polity of another; or any number of churches, any council or synod to interfere in the interior concerns of an individual church."‖ Therefore, as the questions, submitted to the pastors and delegates by Miss Kilham, have respect to the covenant and interior regulation of this church, it will be irregular, I conceive, if they act upon them.

"What slender authority there is for the pastors and delegates to form a council on this case, must be sought for in a work, entitled Ratio Disciplinæ; a work originally intended to have been anonymous, and evidently prepared with a disregard to written authority. But I feel confident that this is as conclusive against the proceeding of the pastors and delegates, *in the case* for which they are convoked, as the authorities already cited. This author contends *that a person* OPPRESSED *by unjust* PASSION *and* PREJUDICE *and having a* CENSURE *unjustly passed upon him, has a remedy in a* COUNCIL. He does not pretend it in any other case. But,

"Surely this is not the case with Miss Kilham. She is not oppressed by *passion* or *prejudice*, because the rule was a *standing* regulation of the church six years before its application to her case or any other. Neither does she suffer under any unjust censure, because she has been affectionately recommended to the third church, as a member in regular standing with us. Her privileges as a professor are unimpaired. She thought she could be better edified in the third church; we cheerfully recommend her to that church. She worships and communes with them; and by the very nature of a letter of recommendation (see Platform p. 49.) she is under *their watch* as well as our's.

"Her relation to us is retained, because we think it *safest* for her and for ourselves; and this consideration, by Platform and in conscience, makes it our duty to retain it. This circumstance, however, in no respect, abridges her of privilege—unless it be a privilege to escape from the watch of a church. There need be no fear of the watch of many churches to a person determined to walk regularly, and a person otherwise disposed cannot be too closely or by too many watched and restrained.

"But I will not detain the gentlemen, by whose direction you have written, to enlarge farther on the subject. Without acknowledging the authority of that body as a council, I may use the privilege of christian courtesy to say, that I recognize among them, men whom I have long respected for their intelligence and candour; and devoutly do I pray and sincerely do I hope that they may be plentifully endued with that wisdom, *which is from above, and which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality, and without hypocrisy*; for then we may confidently expect such a result of their convention, as shall promote order, peace, and love in this place.

"Very respectfully, I am, dear sir, your brother in the fellowship of the gospel, A. ABBOT.

Rev. John Hubbard Church."

The council, in their result, reply to the above opinions of the late Dr. Worcester, extracted from a work of his, evidently written with research and care, that his conduct in later life did not comport with the principles, so distinctly stated in the extracts and maintained throughout his book. We regret to hear this said of a distinguished man, over whom the grave has closed, and who can neither explain nor vindicate his conduct. Let it, however, be observed that, whatever the *conduct* of that gentleman may have been, or whatever wishes he and others may have entertained for a *change* in the government of congregational churches, it does not in the least affect the correctness of his statement of what *congregational principles are*. His statement we contend, perfectly accords with the *Platform of church discipline*, which, we presume, the council regard, next to the Scriptures, the highest authority. Dr. Worcester's *words* were adopted in the letter rather than other language, because they were incapable of misapprehension, and because most of the council were known to have a particular respect for his memory, and because the church, of which he was late a pastor, was represented in this council.

But the council themselves, with apparent seriousness, have appealed to the Platform, to show the right of an individual in a case like Miss Kilham's, to call a council. It is convenient that they have named the very chapter, the 15th, thus tacitly conceding if the authority is not found here, it is not in the Platform. We hope the reader will take the trouble to advert to that chapter, as we feel *certain* that it contains not the slightest insinuation that an individual is authorized to call a council, but distinctly points out a different course in the third way of communion, which part of the chapter is all which relates to the point.

As many of our readers may not have the Platform, we observe—that the 3d way of communion provides—*That a church be rent with divisions among themselves, or lie under some open scandal, which calls aloud for other churches to interfere by admonition*—This is the occasion—and then, *That a church* (not an individual member) *may admonish* the distracted or scandalous church—and, not being regarded, THAT CHURCH *may call other churches*, that is, a council, *to join in an admonition*—and that *these churches*, finally may *call a synod*, and that the synod, may excommunicate the incorrigible church; and then, if any *pure* members can be found, *they* may be *received into other churches*.—In what stage of this course, we ask, is the council with us? Have they found us *rent with divisions* or *lying under open scandal*? Has a neighbouring church admonished us? or its admonitions been seconded by other churches? Has a *synod* been called and found us incorrigible, and declared us *out of communion?* Not a step of the process has been taken, except *that* which can no otherwise be justified, than as the result of the whole, viz. *to authorize a neighbouring church to receive one of our members.*—Now if the state of our church had been found thus distracted or impure, and these bold steps had been thought proper to be taken, which, we believe, have been taken but a half dozen times in a hundred and seventy years, yet still (according to the very passage in the Platform to which the council have appealed) *a church*, not an individual, must have called the council; and a *synod*, not the *council*, must have performed the last act. This council, then, called together by a female member of our church and assuming the power of a synod, have not the shadow of countenance in the Platform for their assumption.

From the Platform, the council descend to the humble authority of Cotton Mather in his Ratio Disciplinae. Now as the author, by no means a diffident man, shrunk from avowing his name in the title page of the work, and by advice and with apparent reluctance subjoined it in a postscript, expecting its corectness to be called in question; as he obtained his father's attestation to the work, and yet *by his own confession altered it after that attestation was written*; as a short time before its publication, he united with other ministers in an unsuccessful attempt to introduce *consociation*; and, finally, as his statements on the point in question essentially differ from the platform, and even from his father,s *attestation*, we disclaim the authority. Yet we remark as we pass, if the passage had been correctly quoted, where it first occurs in the result, the public would have seen that the *church*, not the individual alone, is to judge, even according to Mather, whether the dismission of a member will be for better edification.

But for a moment, lay aside the Platform and all other authority, and appeal to common sense. Is it reasonable, we ask, that the order and regulations of a church should be subject to the exceptions and control of a single member? of an individual woman; who in most if not all our churches is, in fact, not regarded as an acting member. Does it accord with our notions of balanced liberty that an individual, who is not entitled to vote on ordinary occasions, has *the right and power to rescind the standing rules of the church?* The principle and the effect is the same, whether she do it by her own hand, or mediately by a council, which she selects from a circle of 70 miles.

Thus we think we have proved that the council was convoked and formed without authority, and contrary to congregational usage, and the simplest dictates of reason. Thus sitting, they proceed to determine what is improper in the rules and regulations of the *first church*. This we regard as a bold trespass. For if any thing whatever has been settled among congregational churches, it is this simple principle, that each distinct church is to form and explain its own covenant, and to determine, independently of human authority, its own rules and order; and of course (except in the case already specified of bitter divisions and gross impurity) that no church, no council, no synod has a right to interfere, much less to sever the band, which encloses the members, and release some from their relation and duty to the rest. From this acknowledged right in a church of self-regulation, has arisen the utmost variety of practice in distinct churches. They differ from each other in the covenants they assume, in the creeds they profess, and in the rules of discipline they adopt.

With respect to the subject in debate, some churches *recommend*, but never dismiss members to other churches; others dismiss acting members only; and others, women also. In these respects every church uses its judgment and liberty, without censuring or being censured. We speak from knowledge. There are churches in our immediate vicinity of ancient standing, and under venerable pastors, whose ministry exceeds a half century, and who if consulted in the room of younger men, would have given different advice, in which the *censured rule* of our church is an immemorial usage; and we know not but it is a usage in a majority of churches in the Commonwealth.

The council, however, censure this variety and the practice of ancient churches and of hoary headed pastors, and decide somewhat peremptorily that a church must *dismiss a member, who asks it for better edification*. We are pleased that they appeal to the Platform to justify the decision. This was not the hasty and party work of an individual; but has as much authority to determine what congregational usage is, as three successive synods could give it. But what says the Platform of dismissing and recommending members? It speaks much and clearly. It has an entire chapter on the subject, which the council *have past over in prudent silence*. For it strenously discourages removal from church to church; specifies *just* reasons for removing from one congregational church to another, among which "better edification" is not hinted; censures as "unlawful and sinful" a seperation either out of *contempt of fellowship*, or out of *schism*, or *want of love*, or a *spirit of contention*; and requires persons wishing to remove, to consult the church, "that accordingly they having their approbation may be encouraged or otherwise desist;" adding, "*They that are joined with consent may not depart without consent.*"—and forbids the church if they think it *unsafe*, that is, not for the edification of the individual or themselves. This strictness indeed, provides less indulgence to a discontented member, than we ourselves choose, less than Miss K. enjoys and our censured rule allows.

Now since they appeal to the Platform, to us it seems strange that this *chapter on the subject* escaped the eye of the council, or that they should neglect quoting from the only pages in the book which relates to the subject, and yet should quote so liberally from the preface, which has no relation to it whatsoever. For we remark what every reader of that preface must at once see, that it was addressed to the *Presbyterians and Episcopalians* over the water in England and Scotland, and is a vindication of persons for leaving their *denomination*, not for removing from one congregational church to another. But why appeal to the *preface* of a book of rules, and not to *the rules* themselves? We can conjecture no reason but this—*the rules were distinctly against their position*; while the preface, quoted to the ear but not to same the sense, *seemed* to favor it.

The council *reason* on the subject; we think, however, somewhat *illogically*. We give their words for the sake of a comment. "In support of the position that "better edifilcation" is a better reason why a church ought not to deny its members a dismisson to a sister church in the place, the council adduce,

1. The express declaration of Paul to the church of Rome. *Let every one please his neighbour for his good for edifiation.* What is the duty of each member is manifestly, in this case, the duty of the church as a body; and consequently the church is bound to dismiss a member, when it will be for his better edification." Thus the council—and here we first ask, did the Apostle intend that the whole church should please *one*, but that *the one* should please *only himself?*—Again; who is to judge whether the dismission of a member, all circumstances considered, will be for "better edification?" According to the result, the *individual* must judge. But will not this carry the council farther than they intend? In their own churches, are they content to dismiss a member, *if he thinks it for his "better edification,"* to a Baptist Church, which denies their church state, to a Universalist church, which they believe to be in perilous error, or even to the Romish church, which they judge to be antichristian? These are strong cases, but the reasoning carries them thus far.—We observe farther—there are two parties, the church and the individual, whose edification is to be consulted. Is the individual to judge for both, and the church for neither? This would present a curious anomaly, every individual as having the right of judgment, and the church collectively as having no right to judge—all power and right as resting in distinct individuals, and none in the church. If this doctrine be true, all our discipline is at an end, and our churches are disbanded.

The council state,

"2. This reason has been considered by able divines as sufficient for dismissing a member to a sister church." They here again quote from the *preface* to the Platform, and from Dr. Ames, as cited in the same preface. But these authorities are irrevelant, as they relate to leaving one denomination to go to another, not to dismission from one congregational church to another, as before observed. They again appeal to Cotton Mather. Though we think lightly of this authority for reasons above stated, this very passage, a second time and now more fully cited, concludes against the council, since even he admits that the *church should make any just exceptions* to the judgment of the individual, which is all that we contend for.

3. The council quote from the platform itself, which on this point we always hold to be good authority. But the bearing of the passage, cited by themselves is certainly against their position. For it is illogical to say that a church unites in covenant for *mutual* edification, and yet that a member may depart for his personal edification alone—that the benefit of *both* parties is intended by the union and of *one* only by the seperation.

"4. The usage of the churches," says the council, "fully sanctions the principle, that "better edification" is a sufficient reason for the dismissal of members to other churches." But since churches

---

*I. Mather in his attest, prefixed to Ratio Discip.

†S. Worcester's "Facts and Documents."

‡Mather and Synod of 1662.

‖Facts and documents.

are known to practice variously, are they able to affirm *what is the usage?* They know churches which *dismiss;* we know churches which only *recommend.* And it is strange, if the latter mode can be justly censured, since it is the only one which is justified by *scripture example.* Yes, and let it be distinctly notified and remembered, that *there is not an instance of dismission recorded in the New Testament, but many instances of recommendation.*—"This" say the council, "has been the usage of the first church in this town." No, not its *usage*, as our covenant implies an obligation inconsistent with such an usage. But, agreeably to the Platform, Chapter xv. Section 4. we have assisted to *propagate one church out of another.* This done, the church, formally, returned to the spirit and letter of their covenant in the distinct and explicit rule of 1814—a rule which we think shows an equal respect to personal conscience on the one hand, and to order and discipline on the other. The rule provides for obvious exceptions; it indulges the conscientious with worship and communion in ordinances and watching in the church which they prefer; secures (at least this is its natural tendency) respectful treatment to the native church; and in our humble view, is adapted to have a salutary influence on all concerned. And we can most sincerely say that in this respect at least, *we have done unto others, as we would that they should do unto us.*

We have now remarked on the principal things in the result of council. We think it has been made to appear clearly that a private member of a church cannot of right convoke a council, and therefore that a council so convoked in this town had no *call in Providence to convene.*—Still more clearly we think it has appeared that a council, however convened, has no authority to interfere, with the interior regulations of a church, and therefore that the ex-parte council had no right to act or advise in the case submitted to them. And finally that scripture, platform, and reason are against the assumption that an individual member is the only judge of the expediency of his release from his church covenant. The council have thought differently. Let the public judge between us.

We think the conclusion of this extraordinary result will be noticed by the religious community with marked regret and disapprobation. The council advise Miss Kilham to obtain a release rom her covenant with us, if she can; and if she cannot, they *authorize* her to break it without ceremony by joining herself to another church, which church also is authorized in the opinion of the council to receive her. We presume that a parallel to this authority given by a council is not to be found in the annals of congregational churches, violating a *first principle in morals.* Is not this a new doctrine on the subject of mutual covenants? Ask in a court of justice, if the plea of *convenience* may release a man from his bond? Ask the casuist in morals, if a single party on the advice of his neighbours, can cancel a *mutual* obligation? Into what confusion would this principle plunge society? And is our holy covenant, to which God himself is a party and a witness, of lighter consideration, than the obligation between men in civil society? But we forbear to urge the question—we fear that some may be found to say reproachfully, that *religious* men think loosely on the subject of *morals.* Sincerely do we hope that the indiscretions of this council (for we wish not to call them by a harsher name), will be distinctly reproved by men of all parties. If they pass into precedents, we shall see little of peace and less of discipline in the churches. Every restless individual, who on any point may differ from his church, may convoke his council, to qualify their covenant and to *authorize* a breach of their rules; and thus giving unbounded licence to individuals, the rights and liberties of churches will be overthrown.

Beverly, February, 6, 1822.

CHRISTIAN REGISTER.

FRIDAY EVENING, JUNE 21, 1822.

Strictures on Extracts from Dr. Miller's Letters.

In speaking of the controversy between Unitarians and Trinitarians, Dr. Miller observes, "It is a warfare waged for all that is glorious in the Gospel, and for all that is precious in the hopes of man." One would suppose from this language, that Unitarians had combined together and were moving on with the most determined and fiend-like purpose to break down every support, and to blot out and destroy every vestige of christianity. That they were coming up against it with the fury and malignity of evil demons, and belching forth their hatred and curses against every thing erected in its defence,—and on the other hand, that the Orthodox, and they only, were labouring with all imaginable fortitude and zeal to build up and strengthen the things that remain, and to disappoint the destructive purposes of these enemies of the best hopes of mankind.

This is the impression which this language of Dr. Miller would naturally make on the mind of one who was unacquainted with the real principles, character and temper of Unitarians; and this is, no doubt, the impression that is actually made on the minds of a large proportion of the readers of the paper in which these extracts from Dr. Miller's letters are published. Placing implicit confidence in Dr. Miller, and the editor of their paper, they listen to it as a plain unvarnished tale, and as a pious attempt to stay the progress of corruption and irreligion.

Let us inquire now upon what all this alarm and outcry is grounded. What are these destructive and enormous principles of Unitarians, which render it thus the duty of all good christians to come out in formidable battle array against them. Have they been writing books against christianity, and endeavouring to undervalue and bring into disrepute its holy precepts, its sublime and consoling doctrines, or the divine authority of its blessed author? Are they disturbers of the public order and peace, riotous, sabbath breakers, friends and companions of the profane, the sensual and profligate? On the contrary, do they not rank among their number, some of the very ablest defenders of that religion which is the foundation of our best hopes: Are they not the rulers, the lawgivers and judges of our land? Are they not some of our most eminent preachers of righteousness, and most earnest and devoted advocates of a holy temper and a holy life? Are they not the determined enemies of licentiousness and vice, and the authors and patrons of some of our most distinguished and successful institutions for the promotion of knowledge, virtue and happiness? Why then are they so constantly held up to view as deserving the censure and frowns of all good men? What is this mighty difference between them and the orthodox, which calls for so entirely opposite feelings and treatment toward them? Would not the honest and unsuspecting reader be astonished to learn that the frightful evils which are the subject of all this pious warfare are not matters of practice at all, but of speculation only? The trinitarian believes that God is *three* but the unitarian, wicked man! believes that he is *one*, and brings no better proof of it than scripture and common sense. "Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4. "To us there is but one God, the Father, of whom are all things, and we by him, and one Lord Jesus Christ by whom are all things and we in him." 1 Cor. viii. 6.

For such heresy as this we are are charged by Dr. Miller with "a total denial and subversion of the christian religion," and with "blaspheming the name of the ever-blessed Redeemer."

We shall attempt no refutation of these charges. We let them stand for what they are worth. We are glad, indeed, of the opportunity of publishing them, (since Dr. M. has seen fit to utter them) for we are persuaded there is nothing so well fitted as these gross and raving denunciations to open the eyes of the community to the disingenuous and abusive treatment which Unitarians are constantly receiving at the hands of many of their orthodox brethren. If we felt disposed, we also might bring railing instead of argument, and stir up the prejudices and passions of our readers againt those who differ from us. But we dare not indulge such a temper, and we cannot but suspect, notwithstanding the satisfaction Dr. M. may now derive from the contemplation of the mighty blast he has blown against Unitarians, that, when the obstinacy of prejudice shall be softened, and the ravings of passion hushed to silence by the near approach of the awful and soul-searching realities of another life, he will look back with far other feelings than those of complacency upon his unkind and bitter language against his christian brethren.

SUMMARY OF RELIGIOUS INTELLIGENCE.

THE JEWS.

In Amsterdam the Jews have spendid synagogues. A tract society there is labouring to diffuse light among them. Exertions are also making in their behalf at Wertzer and Hamburg on the Rhine. Mr. Marc, a Jewish convert, is labouring in the employ of the London Jewish Society, at Frankfort-on-the-Mayne. A Jewish Society lately formed at Basle in Switzerland, has, opened a correspondence with well inclined Jews. It is found that in several places where the Jews do not venture to profess christianity themselves, they wish that their children may be instructed as christians.

Accounts from Elberfuld and Frankfort, Darmstadt and Leipsic, state that there is an encouraging spirit of inquiry among the Jews in those places, & a manifest softening of their prejudices. During the tumultous scenes that were acted against the Jews in various parts of Germany in in 1820, many were brought to serious thought, were led to read the Prophets, and to converse upon their contents.

"Many Christians (says Mr. Marc, in a letter from Frankfort) are already active, and in their exertions are attended with a divine blessing. One of them invited some Jews to his house, where he read to them the tract, "Call to the Jews." Some of them had tears in their eyes; and when that gentleman had given them tracts, a Jew came to him, and confessed that all which he had heard and read was divine truth. Some days after, the same gentleman saw a great crowd of Jews, both residing and travelling, assembled: as he is a magistrate, he thought it his duty to see what the matter was: he found that one sitting upon a large stone, was reading aloud one of the tracts.

The cause, indeed, of the Jews is going on, more and more, toward maturity, I make from time to time acquaintance with individuals among them; and discover among the greater part, that their prejudices are on the decrease, and that they are desirous after a purer knowledge."

At Leipsic, during the great fair which calls together many Jews, attempts were lately made to spread religious tracts among them. They were received and read with great eagerness, and many were found inclined to become christians. Some of the Jews, particularly the younger ones, read the New Testament with great satisfaction and readily assented to its teachings.

Mr. Friedenberg says that some intelligent Jews, who themselves profess to be neutral, think that the next generation of Jews will become christian. A learned Jew confessed that he conceived the time when the Messiah should arrive had elapsed, and said that many others were of his opinion. The first of these opinions, is said to be that of a modern Jewish freethinker, who cares but little about the subject; and the latter that of a sincere inquirer, but who is still a subject of Judaical prejudices.

Joseph Bergmann, a converted Jew, who is represented as well qualified to form an estimate of the subject, expresses his opinion, that "a general conversion of the Jews is near at hand." He grounds this opinion on the great kindness and compassion that is now beginning to be shown "towards this so-long-time neglected and oppressed people," in various parts of the world.

The Baptist Mission in India, commenced in the year 1793. The first missionaries were Dr. Carey and Mr. Thomas. They first established themselves at Muduabatty, on the river Hoogly, about forty miles from Calcutta. To supply their wants, they at first undertook the superintendance of some British Indigo manufactures. In this manner they supported themselves, and at the same time were acquiring a knowledge of the language of the country. In 1800 four families were added to this mission. Of these the Rev. Wm. Ward was one. The seat of the mission was at that time removed to Serampore on the Hoogly, fifteen miles north of Calcutta. The missionaries now agreed that "no one should make any private trade, but that whatever was procured by any individual should be appropriated for the benefit of the mission." Dr. Carey had in 1800 made such progress in the Bengalee language that he had succeeded in translating into it the New Testament, and the greater part of the Old. During the seven first years of the mission not a single Hindoo was converted to christianity. The scriptures were not printed till 1803. In 1808 there were ten missionary stations, at each of which was a small church. One hundred natives had been baptized. At the close of 1810 the number of converts was said to be 331. In 1818, the number of converts to christianity amounted to six hundred. At this time the whole scriptures had been printed in four different languages, and the New Testament in eight—ten printing presses were constantly employed. An institution for the education of native Hindoos for the purpose of preaching had been established, and contained 37 pupils. A conviction of the benefit of schools induced the missionaries to establish a number, on the Lancastrian plan. The number of children instructed in these schools in 1818 amounted to upwards of 10,000.

Christian Knowledge Society England.

During the past year, this society has printed upwards of a million books and tracts for counteracting infidel publications. It is said that 900,000 of them where issued gratuitously, or at very reduced prices. The whole expence was estimated at about £4000. Nearly 200,000 children are assisted in their education, by the funds of this society. The receipts of the last year were £51,822,3s,3d, and the disbursements £50,421,18s,8d.

We are happy to perceive by the third annual report of the Calcutta Bible Society, that though they continue to recommend preaching to the natives, yet they are beginning to place less dependence upon it, and more on the education of the young, and the distribution of the Scriptures.

They discountenance the notion that any immediate and extraordinary benefits are to be derived from preaching, though they still recommend it as a course whose final result will be beneficial.

In a letter from *Dinagepore*, it is stated that the natives manifest greater indifference to their idols than formerly, and that the establishments allowed by the Rajahs for the expences of the temples are continually lessening.

The English missionaries at Bencoolen, on the Island of Sumatra, have what they call an Orphan establishment, belonging to which there are at present ten boys and seven girls.—The Mahometan priests make great opposition to the introduction of Christianity among the natives.

In the late accounts given by the Moravian Missionaries on the Coast of Labrador, it is stated that the Exquimeaux receive the Scriptures with great gratitude, and that they are all, both men women and children, forward in their exertions to collect seal's blubber in order to form a contribution for sending the bible to those who are destitute.

The twenty third anniversary of the Massachusetts Missionary Society was holden in Boston on the 28 ult. The receipts during the last year, were $1656,32; the expenditures exceeded $1770. The officers of the Society, are Rev. Leonard Woods D. D. President.—Rev. Samuel Walker, Secretary.—John Punchard Esq.—Treasurer,—and ten Trustees.

The receipts into the treasury of the New-England Tract Society for the last year were, $3691,30—The expenditures $3605,48.

Washington, June 12.

Agreably to the previous arrangements, and the public notice given of them, the *First Unitarian Church* of the City of Washington was opened and dedicated on Sunday last, the 9th inst. The dedication sermon was preached in the forenoon, to a large audience, by the Rev. Robert Little, Minister of the Congregation, followed by a sermon in the afternoon, by the Rev. Mr. Eddows, of Philadelphia; both services were accompanied by the strongest and finest choir we have heard in this city. The opening of this church is interesting to our community generally, inasmuch as it adds a very handsome improvement to our city. The design of the edifice was furnished by Charles Bulfinch, Esq. Architect of the Capitol, and it is certainly highly creditable to his taste and judgement. The unfinished tower on the south end, we understand, is to be surmounted by a cupola and bell, and, when that shall be completed, we question whether there will be in the Union another building, uniting so much architectural elegance, within and without, with so little cost. The present minister of the Society, the Rev. Mr Little, we understand, was recently Pastor of the Unitarian Church at Gainsborough, Lincolnihire England.

For the Christian Register.

Mr. Editor.—Though the Unitarians are a sect every where spoken against, they are a more numerous sect than is generally supposed. It is my serious opinion that nine tenths of professed Trinitarians, are real practical Unitarians. In support of this opinion I propose the following simple test. In our prayers wherever the word God is expressed or implied do we mean the Trinity? if we do, we are Trinitarians. But if wherever we use the word God without any epithet we mean the Father, then we are Unitarians.

PLAIN TRUTH

Massachusetts Legislature.

SENATE.

Wednesday, June 12.—A number of petitions and bills were referred to next session. Among others were the following.—A bill to regulate the suits of leasees and tenants—and a bill to provide for limited copartnerships. Resolves and orders of notice passed on a number of petitions.

Thursday June 15.—An inquiry on the subject of the sale of lottery tickets was deferred till next session.

Bills to incorporate the Amesbury Manufacturing Company, and the City Manufacturing Company passed to be engrossed. Various petitions were referred to next session.

Friday June 14.—The following bills passed both Houses to be engrossed:—A bill to change the names of certain persons:—To prevent the destruction of pickerell and trout:—A bill respecting the Boston Municipal Court:—A bill to incorporate the Amesbury Flannel Manufcturing Co.—a bill to incorporate the second Congregational Society in Lynn:—A bill ceding the jurisdiction of a site for a lighthouse on CuttyHunk island—A bill to authorize the Court of Sessions of Middlesex to authorize the building of a bridge across Charles river, with or without a draw—A bill to incorporate the City Manufacturing Co an additional bill to regulate the administration of justice in Suffolk:—The Berkshire Ministerial Fund incorporation bill:—A bill to incorporate the first Parish in Charlestown:—and a bill to incorporate the Trustees of the Agawam Congregational Fund in West-Springfield.

The Salem Charitable Mechanic Association incorporation bill, and the Nantucket Lancasterian scool incorporation bill, passed so be enacted.

Saturday June 15.—Numerous engrossed bills were reported and passed to be enacted.

An order passed directing that all subjects not acted upon, be referred to next session.

Mr. Bradford, the Secretary of State came in and announced that his Excellency the Governor had approved of the following twenty five acts.

HEADS OF THE ACTS.

AN ACT to cede to the U. States the jurisdiction of a part of Billingsgate Island.

——To incorporate the Boston Iron Company

——Respecting the Court of Probate in the county of Worcester.

——To incorporate the Associated Housewrights in Boston.

——To extend the powers of the Religious Charitable Society in Worcester.

——To incorporate the Trustees of the Nantucket Lancastrian School.

——To incorporate the Salem Charitable Mechanic Association.

——To incorporate the Second Congregational Society in Lynn.

——To empower the Court of Sessions in the county of Middlesex, to authorize the erection of a bridge across Charles river.

——To provide for the erection of two story wooden buildings in the city of Boston.

——To incorporate the Amesbury Flannel Manufacturing Company.

——In addition to an act entitled "an act to incorporate certain persons into a Company by the name of the Lechmere Point Corporation."

——To cede to the U. States the jurisdiction of a site for a Light House on the Island of Kuttyhunk.

——To change the names of the persons therein described.

——To incorporate the Trustees of the Ministerial Fund in the second parish in West Springfield.

——In further addition to an act entitled "an act to incorporate a religious Society by the name of the first parish in Charlestown."

——In addition to an act entitled "an act to regulate the administration of Justice within the county of Suffolk, and for other purposes.

——To divide the Commonwealth into Districts for the choice of Representatives in the Congress of the U. States, and prescribing the mode of election.

——To incorporate the Dighton Manufacturing Company.

——Respecting the Municipal Court of the city of Boston, and regulating the selections, the impannelling, and services of the Grand, Traverse, and Petit Jurors.

——To incorporate the Trustees of the Ministerial Fund in the town of Pittsfield, in the county of Berkshire.

——In addition to an act entitled "an act defining the general powers and duties, and regulating the office of Sheriff."

——To incorporate the City Manufacturing Company.

——To prevent the destruction of Pickerel and Trout in the Rivers, streams, and ponds within this Commonwealth.

——To establish the Essex Mill Corporation :—

HOUSE OF REPRESENTATIVES.

Wednesday June 12.—A reconsideration was moved by Mr. Knapp, of the vote for paying the members of the House the present session out of the public treasury. The question was taken by yeas and nays. Affirmative 49. Negative 57.

Thursday June 13.—Several bills were referred to next session,—and several passed to be engrossed.

After some discussion the bill for districting the Commonwealth for the choice of representatives was reported in joint committee, and accepted in concurrence with the Senate.

By this bill the state is divided into thirteen districts, each to elect one representative to Congress.

Friday, June 14—A Committee was appointed to report on the expediency of imposing fines on those towns, which have not sent representatives the present year.

A bill making further provision for the better support of public worship, was referred to next session, and ordered to be printed.

Saturday, June 15.—The subject of firing the owns which have neglected to send Representatives, was referred to the next session.

A great number of engrossed bills were enacted.

On motion of Mr. Jenkins, it was unanimously voted to tender the thanks of the House to the Hon. Levi Lincoln, for the able and acceptable manner in which he had discharged the duties of his station as Speaker, during the present session. To this token of approbation, Mr. Lincoln replied in a brief, but very appropriate address.

After having passed on all the public business before them, the two houses were prorogued to the first Wednesday in January.

SUMMARY.

Fire in Portland.—The following is an extract from a letter dated Portland, Saturday 15th June, 7 o'clock P. M.

"We have just returned from the fire, which we have been fighting four hours. It began on the westerly side of Green Street, nearly opposite Matthew Cobb's house, and has consumed about fifteen stores and dwelling houses, several of which are brick.—The loss cannot be estimated at this moment.—The wind was very high. Lines were formed to Back Cove, as the water in the wells was very low. For a long time it was feared that all that quarter of the town would be consumed. We have no time to give particulars, as the mail is about closing."

We learn by later accounts that the buildings destroyed were eleven dwelling houses, and ten barns and stables. It is thought that the loss cannot fall short of twenty thousand dollars.

An alarm of fire was given on Sunday, which arose from the breaking out of a fire in a peat meadow adjoining the town. During this alarm, the prisoners in the gaol made an unsuccessful attempt to break prison.

At a public religious meeting lately holden at Jamaica L. I. a society was formed called the "Jamaica Auxiliary Society for meliorating the condition of the Jews." A subscription was made at the time, amounting to $160.

The Rev. Mr. Frey, of New York, the converted Jew, is on a visit to New England. He was to preach in Providence on Friday evening.

Turner Phillips, Esq. has been elected by the City Council, County Treasurer.

The Police Court for the City of Boston, and the Justices Court for the County of Suffolk were organized yesterday at 9 o clock in the New Court House, and proceeded in the discharge of their duties.

LAW OF MASSACHUSETTS.

IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUNDRED AND TWENTY-TWO.

AN ACT in addition to an Act entitled "An Act to regulate the Administration of Justice within the County of Suffolk and for other purposes."

Sec. 1. BE *it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same*, That the Clerk of the Police Court within and for the City of Boston, shall also be Clerk of the Justices' Court for the county of Suffolk. All writs, summonses, and processes issuing from said last mentioned Court may be tested by either of the Justices thereof, not a party thereto; and shall be signed by the Clerk. And said Clerk or his Assistant shall attend all sessions of said Justices' Court and record all proceedings therein had. And said Clerk shall make out all writs and processes which the said Justices or either of them, may order, and tax all bills of cost. And said Clerk shall receive and keep a true and faithful account of all fees taxable by law, and payable for blanks, fees of Court, and copies, in civil suits and actions; and render a true and just account thereof quarter yearly to the board of accounts; and all sums of money by him so received, shall be accounted for and paid into the City Treasury. And it shall be the duty of said Clerk to make a true and faithful record according to law, of the proceedings in every trial and process of a civil nature which may be had before said Justices Court. And said quarterly account of said Clerk shall be filed and recorded by the City Treasurer as is provided in the fifth section of the Act, providing for the administration of justice within the county of Suffolk and for other purposes, to which this Act is in addition. And said Clerk shall be sworn, give bond, and receive a compensation as is provided in the fifth section of the Act aforesaid.

Sec. 2. *Be it further enacted*, That so much of the Act aforesaid as is inconsistent herewith, be and the same hereby is repealed.

In House of Representatives, June 10, 1822. This bill having had three several readings passed to be enacted.

LEVI LINCOLN, *Speaker.*

In Senate, June 10, 1822.

This bill having had two several readings passed to be enacted.

JOHN PHILLIPS, *President.*

June 15*th*, 1822, Approved,

J. BROOKS.

Copy, A. Bradford, *Sec'y.*

The alumni of Yale College in Connecticut, have voted to wear the usual badge of mourning in respect to the memory of Professor *Fisher*, lately lost in the Albion.

A petition was lately presented by the President and Fellows of Yale Colege, to the Legislature of Connecticut, praying for assistance from the state in defraying the expence of a new College building lately erected. The committee appointed to consider the subject, reported that it is inexpedient at present to make the grant desired.

Drowned at Hull, in Upper Canada, about the middle of May, the wife and three children of Rev. Asa Meach, late of Canterbury (Con) and formerly of North Bridgewater [Mass.] Mr. Meach was removing from Connecticut to a town in the neighborhood of Montreal. His wife, second son, and two youngest children were attempting to ford a creek, in a waggon. The waggon was unfortunately overturned and all that were in it drowned.

The annual examination of the members of the U. S. military Academy at West Point, commenced on Monday the 3rd. inst. and will continue three weeks.

Piracy.—By the Schooner Elizabeth, which arrived at this port on Friday last, from Mobile, we learn that a most barbarous piracy was committed on the 15th of May on the brig Auvilla from Baltimore for New-Orleans. The crew and the passengers, both men and women were treated with the most shocking brutality. The brig was stripped of every thing valuable, and the Captain ordered to cut his cable and depart. The brigs Hiram of Newport,—Fair Trader, of Boston, and Busy, of Rhode-Island, were taken the same day, anchored near the Aurilla, robbed and released about the same time. All the papers belonging to the captain and the passengers were taken away.

The Legislature of N. H. assembled at Concord on the 5th inst. In the Senate the Hon. Jonathan Harvey was re-elected President. In the House, Charles Woodman Esq. was elected Speaker. The Rev. Thomas Beede, of Wilton, was reappointed chaplain of both Houses.

His Exellency Samuel Bell, was on Friday last elected, by the Legislature of New-Hampshire, a senator in Congress for the term of six years from the 4th of March next, in the place of the Hon. Mr. Morrill, whose term of office expires at the time.

It is expected that the rich lead mines on the upper Missisippi, belonging to the United states, are about to be leased to individuals, and that they will hereafter be worked on a profitable scale. It is thought probable that three million pounds of lead may be carried down the Mississippi annually.

On the 13 inst. there was not a single person in finement in the debtors' prison in Albany.

Gen. Rufus Putnam was the first white man that settled in Ohio. He was from the county of Worcester, Mass. He has lived to see Ohio possessed of a more numerous population than his native state, which was the second in the Union when he left it. He lives in Marietta, at an advanced age, and is esteemed as the father of Ohio.

A letter from New-York states that another shock of an Earthquake was felt at St. Jago de Cuba, 20th ult. Half the houses in town were injured, the walls being very much shattered. The walls of the Collector's house tumbled in, and he had his leg broken and very much bruised. A shock was also felt at Aruba, a small island near Curracoa, the same day, but the informant Capt. Bourne) did not hear of any damage.

Seaman's Library.—The late Captain Williams, of the Albion, was the first commander, who received on board his ship a library, for the use of seamen. His intelligence and philanthropy led him at once to perceive the utility of such an institution, and to co-operate cordially with its benevolent projectors and founders. This is one among the many memorials, which captain Williams has left of his worth, and of the loss which the community has sustained by his premature death.—*N. Y. Statesman.*

It is stated in a New York paper that counterfeit *five* dollar bills of the Union Bank, New-London, are in circulation.

FOREIGN EXTRACTS.

A fossil ship, it is said, has lately been discovered in North Brabant, in digging for a foundation for a building. It is about 16 feet broad and 60 long; its form has not yet been ascertained, owing to the depth it is buried, so as to distinguish the age and country to which it belonged, but conjecture fixes the period at 1421, when an inundation happened; so that it has been four centuries under ground.

Steam Carriages. A patent has been recently secured by Mr. Griffith of Brompton, a gentleman not unknown in the literary world by his travels in Asia Minor. Mr. G. in connexion with a professor of mechanism on the continent, has it is said, at length solved the long considered problem of propelling by steam carriages capable of transporting merchandise and also passengers upon common roads, without the aid of horses. The construction of such a carriage is now proceeding at the manufactory of the Messrs. Braman. The power to be applied in the machine is equal to that of six horses, and the carriage will be twenty-eight feet in length, running upon three inch wheels, and equal to the conveyance of three tons and a half, with a velocity from three to seven miles per hour varied at pleasure.

Slave Trade.—A series of papers relative to the slave trade on the coast of Africa has been printed by order of the House of Commons. It consists of three letters from Sir Charles McCarthy, the governor of Sierra Leone, which prove the increased state of that horrible traffic. A memorandum enclosed in one of these letters, dated Sierra Leone, the 22d of January 1822, describing the proceedings of the British cruisers for the last six months on the leeward coast, states that the Myrmillon, Capt. Leeke, on arriving at the Bonny, found that river swarming with slave vessels under different flags, eight of them French of which four had their inhuman cargoes on board. Capt. Leeke had also ascertained, on good authority, that the number of slave cargoes taken out of the Bonny, from July 1820, to October 1821, was actually 190, and a similar return from the Calabar, for the like period, made a total of 162. On the same coast, in October, the Snapper, Lieut. Knight, in the course of ten days, fell in with nine slave ships, of which eight were French. The memorandum then proceeds to describe the state of the slave trade on the windward coast.

PETERSBURGH, April 8,—The subscriptions opened throughout the Russian Empire in favour of the Greeks, continue, and produce the most brilliant results. The Counsellor of Warmatzi College, residing in Taganock, has lately sent to the central depository, half a million of roubles, Count Gallitzin, has received besides at different times, half a million of roubles. These sums have been divided between the Governor General of Cherson, Count de Laageron, and the Commandant of Bessarabia, Lieutenant General Imhof, to be employed for the benefit of Greek refugees.

Persons holding subscription papers for Mr. Bradford's *History of Massachusetts*, are requested to forward them to Richardson & Lord, Boston.

INSTALLED,

On the 12th inst. the Rev. Samuel H. Tolman, over the Congregational Church and Society in Dunstable, Mass. The Rev. Mr. Palmer, of Townsend. offered the introductory prayer; the Rev. Mr. Fay, of Charlestown, preached the sermon; the Rev. Mr. Blake, of Westford, offered the consecrating prayer; the Rev. Mr. Hill, of Mason, gave the charge; the Rev. Mr. Lawrence, of Tyngsborough, gave the right hand of fellowship; the Rev. Mr. Smith of Hollis. made an address to the Church and Society; and the Rev. Mr. Hill offered the concluding prayer.

INSTALLATION.—On Wednesday last, the Rev. Thaddeus Pomroy, was installed as pastor of the first Congregational Church in Gorham. Introductory prayer, by Rev. Dr. Payson, of Portland; Sermon, by Rev. Mr. Edwards of Andover; Installing prayer, by Rev. Mr. Marrit, Standish; Charge, by Rev. Asa Rand, of Gorham; Right Hand of Fellowship, by Rev. Jona. Cogswell, of Saco; Charge to the people, by Rev. Mr. Dimmick, of Newburyport; concluding prayer, by Rev. Mr. Burt, of Durham, N. H.

MARRIED,

In this city, Mr. Thomas Cannon to Miss Mary Ann Farmer,

Capt. Cornelius Ellis to Miss Susan Bethia Hastings, of Chelsea.

Capt Abraham Millet to Miss Abigail Smith.

Mr. Francis McKenna, of Charlestown, to Miss Mary Ann Gerald.

Mr. Michael S. Hyde, to Miss Maria Parker.

Mr. Simeon Child to Miss Mary Little, daughter of Jedediah Little, Esq. of Marshfield.

In this city, Mr. Elisha Trowbridge, of Portland, to Miss Margaret Stimpson.

At Roxbury, Mr. Gilman Davis, mer. of this city, to Miss Sarah R. Leeds, of R.

In Dedham by Rev. Alvan Lamson, Mr. Calvin Howe, Preceptor of the first grammar School in Watertown, to Miss Polly Richards, daughter of Dea. Luther Richards of D.

In Watertown, on Sunday evening 9th inst. Mr. John A. Underwood, of this city, to Miss Jane Hunnewell, daughter of Dr. Hunnewell.

At Albany, Rev. Charles S. Stewart, of the Theological Seminary at Princeton, to Miss Harriet B. Tiffany. The new married couple are attached to the mission family about to depart for the Sandwich Islands.

At Medfield, Mr. Elijah F. Tucker, mer. of Walpole, to Miss Lucretia Mason.

At Lynn, Mr. James G. Ward, to Miss Mary, daughter of Maj. John D. Atwell.

DIED,

In this city, Mrs. Margaret Thomas, aged 55.—Miss Susan, youngest daughter of Mr. Nathaniel Howe, aged 20.—Mr. Lyman Wentworth, aged about 30.

In this city, on Thursday 13th, Mrs. Elizabeth Shaw, aged 37, wife of the Hon. Lemuel Shaw.

On Sunday, found drowned, Mr. Samuel Hubbard, formerly of Gloucester.

On Sunday, Mr. Alfred Barrell, of Hartland, Vt. aged about 27.

On Sunday evening, Sophia Cotton, only child of Mr. Isaac and Mrs. Ann Jenney, aged 3 years.

On Tuesday, Madam Elizabeth Amory, aged 82.

At Providence, Mr. William Crapon, aged 37.

In Bernardston Mrs. Sophia Carpenter wife of Dr. Elijah. W. Carpenter, aged 39.—In Weymouth on Sunday the 9th inst. Mrs. Betsy Tyler, wife of Rev. William Tyler.

At Brookfield, Cheeny Reed Esq. aged 53.

At Hudson, N. Y. on Sunday the 9th, Col. John Mc Kinstry aged 80, a hero of the Revolution.

In Charlestown, Mrs. Hepsey Jeffers, aged 73.

In Lynn, 12th inst. Miss Lydia Mudge, aged 19.

In Salem, widow Mary Smith, aged 77. Robert Brookhouse, son of Mr. Robert B. aged 12.

In Gloucester, Mrs. Lydia Robinson, aged 73.

In Newburyport, Mr. John Stone, aged 70.—While exercising himself in his garden, he instantaneously fell and expired!

In Newburyport, Mr. Hugh Prichard, aged 74.

In Providence, R. I. Capt. Thomas Andrews, aged 50.

In Haverhill, Mrs. Ruth, wife of Mr. Samuel George, of the East Parish. On Wednesday evening, Mr. Benjamin Kimball, of Boxford, aged 36. While engaged in conversation, apparently in good health, he suddenly paused, fell and expired immediately!

On the Coast of Africa, in April last, Darius W, & J. W. Blanchard, master and supercargo of brig Pedlar, of this port, and sons of the late Mr. Hezekiah Blanchard, of Medford.

In Washington city, the Rev. Jacob Hutton, aged 80.

On the night of the 24th ult. Col. James Overstreet, a representative to Congress from South Carolina. He was returning from Washington City to his residence in Barnwell District, S. C.

On the Coast of Africa, Capt. Zacariah French, aged 35, of Bristol, R. I. master of brig Charles of this port.

On Sunday, a man, who came to this city, a few days since from Vermont, in ill-health, finding a sudden increase of indisposition while walking, seated himself on the steps of a door, near the market, and almost instantly expired.—*Patriot.*

Watt's Improvement of the Mind, with Questions.

JAMES LORING has just published and for sale at his Book Store, No. 2 Cornhill, price 50 cents half bound, and 63 cents in sheep and lettered :—

"THE IMPROVEMENT OF THE MIND. By Isaac Watts, D. D. to which are added questions adapted to the Work; for the Use of Schools and Academies."

Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts's *Improvement of the Mind*; of which the radical principles may indeed be found in Locke's *Conduct of the Understanding*; but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. WHOEVER HAS THE CARE OF INSTRUCTING OTHERS, MAY BE CHARGED WITH DEFICIENCY IN HIS DUTY IF THIS BOOK IS NOT RECOMMENDED."

Dr. Johnson's Life of Dr. Watts.

Gospel Advocate.

JUST published, by Joseph W. Ingraham, Franklin Avenue, the *Gospel Advocate* for June, 1822.

CONTENTS.

Theological.—On an incorrect reading of 1. Tim. iv. 16.—Sermon; No. XV. on Luke xxi. 29. 31; the signs of the times.—The last days of James II.—Plain remarks by a parish minister, on the official reply of the Methodists to Southey's life of Wesley.—On the descent of Christ into hell.—Poetry.—Extract from the Messiah, translated from the original German of Klopstock (continued from p. 157.)

Religious Intelligence.—General Theological Seminary; address of the trustees.—South Carolina, society for the advancement of christianity; twelfth report.—Natchez, new Episcopal church.—North American Indians, further extracts from Mr. Hodgson's journal.

Christian Observer.

JUST published, by Joseph W. Ingraham, Franklin Avenue, the *Appendix to the Christian Observer* for 1821, being the twentieth volume.

CONTENTS.

Title Page—Preface.—Table of Contents to the volume.

Religious Intelligence.—Prison Discipline Society.—Importance of the Society, Reply to objections, Beneficial effects of Moral Discipline in Gaols, Prison Society in Paris, Prison Schools, Ladies Committees, Wales and Scotland, Irish Gaols, Bill for Prisons, Gaol deliveries, Juvenile Delinquency, Temporary Refuge, Annual Fairs, Russian Prisons, Sweden and Norway, France, Switzerland, Sardinia, Wurtemberg.—British and Foreign School Society; India, Female Education, South Africa, &c., Malta, France, Italy, Spain, Russia, Sweden, Finland, Journey through Greece, and the Ionian Islands, America, West Indies, Ladies' Committees.—British and Foreign Bible Society; Dr. Steinkopff's Tour through Part of France, Switzerland and Germany.—Wesleyan Missionary Society, Ceylon, West Indies,—Baptist Missionary Society; Bengal, Ceylon, Java, Calcutta Auxiliary—London Missionary Society; South Seas, Malacca, Pulo Penang, Amboyna, Russia, Russian Tartary, Mauritius—Moravian Missions; Surinam, South Africa, Jamaica—Church Missionary Society; Mr. Jowett's Sermon, Apocalyptic Churches, Outrages on Greek Ecclesiastics, Zeal of the martyred Gregory—Prayer-book and Homily Society, Annual Sermon—Society for the Propagation of the Gospel; Receipts and Disbursements, Newfoundland, Nova Scotia, Prince Edward's Island, Upper Canada, Lower Canada, India, College—National Education Society; Tenth Report,—Clergy Orphan School; Male and Female School, Receipts and Expenditure.

Ecclesiastical Preferments—Errata.

Indexes to twentieth volume.—Index to Essays. &c. do. Reviews, do. names, do. Texts, do. Signatures.

POETRY.

From the Charleston Courier.

I will go to the grave where my child has gone,
And strew its turf with flowers;
He was my lov'd and only one,
The charm of my lonely hours;
O! he was life in its freshest bloom,
He cheer'd me many a day;
His smile and his beauty lit my gloom,
And chas'd its night away.

Day after day, like an opening flower,
His mother's pride he grew:
He seem'd like an infant germ of power,
So bright he met my view;
I saw, in his gay exulting face,
The future greatness glow;
And I thought his light infantine grace
To manhood's strength would grow.

I read, in every word and smile,
The father's look and tone;
And I hung on those dear eyes, the while,
As when first our hearts were one;
So bright a vision could not last,
That dear illusion fled;
Like a rainbow-cloud it pass'd
To the cold and voiceless dead.

But there is a home, where dear ones meet,
And blend their innocent love;
Where hours of happiness never fleet,
In the peaceful world above,
Where the links that bind our souls, by death
Shall never be broken more,
But a better life, with its quick'ning breath,
Shall every charm restore:
Then cease, ye bitter tears to fall;
My heart its grief shall bear,
Till I hear, from heaven the tender call
Of love invite me there. P.

MISCELLANY.

LONDON PEACE SOCIETY.

We have just been favoured with the perusal of the fifth annual report of the Society for the promotion of permament and universal Peace.

This society was established in June 1816. Its object is to print and circulate tracts, and to diffuse information tending to show, that War is inconsistent with the spirit of Christianity, and the true interests of mankind; and to point out the best means calculated to maintain permanent and universal Peace, upon the basis of Christian principles."

The objects of the Society are limited by no local attachments, or geographical boundaries. It is to consist of persons of every denomination who are desirous of promoting peace on earth and good will towards men.

The following extract from the report, we think will be useful to our readers.

When we look around, and view the progress of moral and religious institutions extending their influence to the most remote parts of the earth, can we take such a survey and not see the finger of God? Let us then be encouraged not to relax in our endeavours to complete the christian character of these laudable efforts towards the instruction of the rising generation, the propagation of the gospel through the wide distribution of the sacred volume, the extermination of the gross superstitions and bloody rites of the heathen, and give full effect to the benevolent, the pious labours of our christian brethren, by purifying the christian profession from the most sanguinary, the most destructive, the most demoralizing practice that ever prevailed in ancient or modern times.*

It is a serious and important consideration, that till the christian world can, by the adoption of the pacific principle, bring their profession to the touchstone of their divine legislator, "By this shall all men know that ye are my disciples if ye have love one to another"—at every step they take, every effort they make towards propagating the gospel, they will move as men in fetters, and find themselves impeded in their progress in the dissemination of the pure principles of christianity, and towards the fulfilment of prophecy. For upon the consistency of their missionary and other labours with the word of prophecy, they must depend for the fulness of the divine blessing on their efforts; and then, but not till then, will be verified that prophetic declaration, "they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." It is therefore a duty we owe to our christian brethren to assist them to extricate themselves from those shackles, which, unless thrown off will prevent that grand desideratum towards which all *their* and *our* labours ought to tend, the establishment of Christ's Kingdom on the earth.

For the purpose of disseminating the principles of peace in other countries, a circular has been printed in English, French, and Spanish, and sent abroad for distribution. The Society derived much encouragement in their duties, by the account they have received of the formation of a society in Paris, favourable to the cause of peace. It is called, The Society for the application of the Precepts of Christianity to the Social Relations of life."*

Intelligence has also been received from Spain; that peace sentiments are prevailing there, that a Spanish translation of one of the tracts of the Peace Society, has been published in that country, and that the subject to which the Peace Society directs its attention is soon to be treated by one of the most eminent literary men in Spain.

* It is an interesting fact that in some instances, where the divine precepts of the gospel have been suffered, undebased by our civilized and learned sophisms, to produce their genuine fruit among the untutored heathen in remote and isolated situations, and in ignorance of the inconsistency of our conduct with the Christian moral code, the result has been a relinquishment of war; and the hatred of contending Chiefs having been converted into the bonds of Christian brotherhood, they have "met together in the same tent, and united in singing praises to the God of Peace."

* *A prospectus of this Society was published in the Christian Register for April 19th, No. 36.*

Dr. Waterhouse's Lecture.

We not long since stated that there had been lately published, a new edition of Dr. Waterhouse's Lecture on the pernicious effects of smoking cigars. Many of our readers have probably persused this lecture. There is, however, no doubt, a considerable number who have not seen it. To such, particularly to young people who are in the habit of smoking, we feel confident that anything we can do to bring this lecture to their notice, will be an act of kindness. The principles on which the use of tobacco become injurious are here so clearly pointed out and explained, that it seems impossible that a fair mind should not be convinced.

In his remarks on the general causes of impaired health, and particularly of chronic diseases, Dr. W. states that the *stomach* is the organ that first suffers from these causes.

"The causes of Dyspepsia, or *bad digestion*, the grand inlet to all chronic disorders, arrange themselves under *two* heads. First, those which act upon the *whole* body, or particular parts of it; but in consequence of which the *stomach* is chiefly affected. Secondly, those which act *directly* and *immediately* upon the *stomach* itself,*

An *indolent*, and *sedentary life* we place at the head of causes, which act upon the whole body; next to this, *trouble of mind*, and thirdly *a rakish life*.

Need we go far for arguments to prove, that the only rational creature on earth was destined to exercise and improve the faculties of his mind, as well as the powers of his body? The Parent of universal nature has imposed, kindly imposed on his children, the salutary task of moderate labour, as the best means of preserving their health and innocence. He has, in like manner encouraged them to exercise the towering faculties of their minds by the contemplation of His works; and has given them a thirst after useful science, stimulating them to amend their natural condition. He has accordingly decreed, that the prudent exercise of the corporal and mental powers should strengthen each other. To live a life of indolence is to sin against one of the first laws of our Creator; accordingly we find, that the offender is punished with loss of health and spirits.

The time allotted to a lecture is not sufficient to give a description of the subtle operations of the body, We may remark generally, that our best health, strength, and spirits, depend on the good and natural state of the minutest and almost imperceptible vessels and nerves of the body. The little diminutive pipes and tubes, the extended continuations of larger vessels, must be kept free and open. 'I consider the body, (says *Addison*,) as a system of tubes and glands, or a bundle of pipes and strainers, fitted to one another after so wonderful a manner, as to make a proper engine for the soul to work with.' The strength of the heart and arteries alone in a sedentary life is by no means sufficient to keep up and perpetuate the requisite motion of the fluids through these capillary vessels; but it requires the assistance and joint force of all the muscles of the body to propel and accelerate the circulation of the whole mass of blood, in order to keep these minute tubes pervious and clear.

That sprightly vigour and alacrity of health, says *Cadogan*, which we feel and enjoy in an active course of life, that zest in appetite and refreshment after eating, which sated luxury seeks in vain from art, is owing wholly to new blood, made every day from fresh food, prepared and distributed by the joint action of all parts of the body. No man, says he, can have these delightful sensations, who lives two days with the same blood. To introduce new juices, the old must be thrown off; or there will be no room, there will be too great a plethora or fulness. In a state of indolence or inactivity the old humours pass off so slowly, the insensible perspiration is so inconsiderable, that there is no void to be filled; consequently by degrees the appetite or desire of supply must daily diminish, and at last totally be lost, To this doctrine morbid indolence will reply, that this plethoric or crowded state of the system, with all the disagreeable feelings consequent thereon, may be removed by evacuating medicines, There is no reasoning with those, who had rather take a purge, than a walk; an emetic, than a ride.

* * * * *

"To remove the sinking, dismal languor and dejection, brought on by offending against the first principles of our nature, men turn for a momentary relief to *Intemperance*: which is commonly an application of stimulating and narcotic things to the stomach. But who shall define *Temperance?* a word, like Liberty, different in signification in different countries. Before you can adjust the criterion of temperance, you should visit some of the colleges on the continent of Europe, where a piece of bread, an egg, or an onion with a draught of milk and water, is thought a tolerable meal. There is, however, an absolute, determined temperance, measured by every man's unprovoked appetite and consumption; a mean, at which virtue takes her stand."

* * * * *

"Instances of young gentlemen sinking deep into the scandalous habit of drinking ardent spirits are very rare indeed; yet it would not be difficult to prove, that there is, and has been for several years, six times as much ardent spirit expended annually, as in the days of your grandfathers. Unruly wine and ardent spirits have supplanted sober cider. Is it not the case, that some use them of that strength, and in that quantity, which is not consistent with the regular functions of the brain?

* * * * *

"Among the causes which act directly and immediately on the stomach, we mentioned besides ardent and vinous spirits, certain *narcotic* substances."

After naming and describing the effects of different narcotics, he proceeds to speak of *Tobacco.*

"The first effect of tobacco on those who have surmounted the natural abhorrence for it, and who have not only learned to endure it, but even to love it. and who have already commenced the offensive custom of chewing or smoking, is either a waste or vitiation of the *saliva.*

"The *saliva* or spittle is secreted by a complex glandular apparatus from the most refined arterial blood, and constantly distils into the mouth in health; and from the mouth into the stomach, at the rate of twelve ounces a day. It very much resembles the gastric juice in the stomach, and its importance in digestion may be imagined, after listening to the words of the great Boerhaave. "Whenever the saliva is lavishly spit away, we remove one of the strongest causes of hunger and digestion. The chyle prepared without this fluid is depraved, and the blood is vitiated for want of it. I once tried," says this great philosopher and consumate physician, "an experiment on myself, by spitting out all my saliva; the consequence was, that I lost my appetite. Hence we see the pernicious effects of chewing and smoking tobacco. I am of opinion that smoking tobacco is very pernicious to lean and hypocondriacal persons, by destroying their appetite and weakening digestion. When this celebrated plant was first brought into use in Europe, it was cried up for a certain antidote to hunger; but it was soon observed, that the number of hypochondriacal and consumptive people were greatly increased by its use. The celebrated Cullen says, a constant chewing of tobacco destroys the appetite by depriving the constitution of too much saliva.

* * * * *

"The habit of smoking increases muscular indolence. Nor is this all. Smoking creates an unnatural thirst, and, leads to the use of spirituous liquors. I will not vouch for the truth of the common observation, that great smokers are generally tipplers. They appear to be, however, different strands of the same rope.

"Do you not, gentlemen, see clearly, that this unwholesome, idle custom includes the insidious effects of indolence; the deleterious effects of a powerful narcotic fumigation; and the pernicious effects, consequent to the use of ardent and vinous spirits; destructive agents to men, but which act with redoubled force on the more susceptible frames of youth."

The Lecture from which these extracts are taken has been published in London. It has also been translated into the French and German, and published at Geneva and Vienna. In the Introduction to the second American edition is given a very interesting letter from the late Governor Sullivan to Dr. Waterhouse, in which he mentions some striking instances of the injurious effects of tobacco.

Mr. Flint's Century Discourse.

The Rev. Jacob Flint of Cohasset, has published two interesting discourses delivered Dec. 16, on the completion of a century from the gathering of the church of which he is pastor. The following anecdote is related of the Rev. John Brown who was ordained as minister of Cohasset in the year 1747. There was but one person in the parish who opposed his settlement. Mr. Brown called on the disaffected person and inquired the cause of his opposition. "I like your person and manners," said the opposer," but your preaching, sir, I disapprove."—"Then," replied Mr. Brown, "we are agreed. My preaching I do not like very well myself, but how great the folly for you and I to set up our opinion against that of the whole parish." The man was convinced by this argument, and became reconciled to his minister.

We copy from the appendix the following account of an act of heroic benovolence gratefully rewarded.—*Rep.*

"The people of this town have had frequent calls for their compassionate exertions, in behalf of suffering seamen. That they have been prompt to answer these calls, is manifest from the number of medals and other rewards of merit, which they have received, not only from the society, whose name designates its heavenly purposes, but from gratitude expressed in distant countries. Among the many instances of distress by shipwreck, in which the kindest assistance and relief have been given, one only will be here noticed, the circumstances of which do equal credit perhaps to those who gave, and to those who received relief. On February 12, 1793, the ship Gertrude-Maria of 400 tons bound from Copenhagen to Boston, with a cargo, estimated at 40,000 dollars, and commanded by Hans Peter Clien, was wrecked on a small island, among Cohasset rocks, called Brush Island. Having entered the Bay, the commander knew not the danger of his situation.—Clouds obscured the light of the sun by day, and the moon and stars by night, and no small tempest with snow lay upon them. In the awful war of elements, the ship was at the mercy of the fierce winds and mountainous billows—These threw her first on a small ledge, where she suffered but partial injury; then on the island just named, whose sides are covered with pointed ledges. On these, the angry surges raised and depressed her with violence, till they broke her asunder. Death now staring every man in the face, trial was made by two men with a boat, to reach the shore. The boat was dashed to pieces. One was drowned, the other left to recover the wreck. At length, by extending a spar from the stern of the wreck, the survivors all got upon the Island, where the waves could not reach them. Here they tarried, in tempest, chilled with wet and frost, without fire or house to shelter them, till discovered early the next morning by the inhabitants of the town. Means for granting relief were immediately adopted. A boat was quickly brought to the beach, a mile over land. She was manned without delay, and plunged into the agitated surf, at the imminent hazard of the lives of the adventurers. She reached the island, and brought off three of the suffererers. Another attempt was immediately made, but the storm and the tumult of the sea, increasing, it was frustrated by the destruction of the boat against the rocks. Two other boats were soon brought from a distance, and the dauntless exertions of the boatmen were renewed, till the sufferers 21 in number, were all safely landed on the shore. Thence they were conveyed to the houses of Elisha Deane, Esq. and other gentlemen, where they were carefully warmed, clothed, and fed, as their frozen and perishing condition required. At these homes they remaind, imbibing the wine and the oil, ministered by the hand of compassion, till their wounds were healed, and health restored. In the mean time, due attention was paid to their property now the sport of the waters. An account of the smallest as well as of greater value, was given to the master of the ship; insomuch, that when all was collected, that could be saved, and sold at auction its amount was 12,000 dallars. When the Capt. and his men (all it is said of the royal navy of his country,) were provided with another vessel, and ready to leave the town, their hearts were swollen with grateful emotions toward those, who, under God, had delivered and cherished them in their perils and distress. The Captain a man of much respectibility, unable to utter his felings, told his benefactors they should hear from him again. He sailed from Boston, andtoucing at St. Croix, published there an affecting account of the compassion and hospitality he had experienced from the people of Cohasset. When arrived in Denmark, he gave to the king such a representation of the people here, as induced his majesty to order the College of Commerce to send in his majesty's name, four large gold, and ten of silver, with the likeness of himself impressed on one side, and with Danish words on the other, importing *Reward of Merit—Noble Deeds.*

Acts passed at the first session of the Seventeenth United States' Congress.

(CONTINUED FROM NO. 43.)

Ac act for the relief of Alex. Roddy.

An act for the relief of Susan Berza, widow, and the legal rerpesentatives of Gabriel Berzat, deceased.

An act for the relief of Jas. Pierce.

An act for the relief of Jas. Brisban & Jonah Lewis.

An act for the relief of Wm. Dooly.

An act for the relief of John Crute.

An act for the relief of Joshua Caundo, Reuben Hickman, and Fielding Hickman.

An act for the relief of John Pellet.

An act for the relief of Solomon Prevost.

An act for the relief of Wm. Henderson.

An act for the relief of the legal representatives of John Girault.

An act for the relief of David Cummings.

An act supplementary to the act to provide for certain persons engaged in the land and naval service of the United States, in the revolutionary war.

An act for the relief of the heirs of Edward M'Carty, deceased.

An act requiring surveyors general to give bond and security for the faithful disbursement af public money, and to limit their term of office.

An act for the relief of Anthony Kennedy.

An act authorising the issue of letters patent to Joshua Garsed.

An act fixing the compensation of the commissioner of public buildings.

An act making further appropiations for the military service of the United States for the year 1822 and for other purposes.

An act for the relief of James Barron.

An act vesting in the commissioners of the counties of Wood and Sandusky the right to certain lots in the towns of Perrysburgh and Croganville, in the state of Ohio, for county purposes.

An act confirming claims to lots in the town of Mobile and to lands in the former province of West Florida, which claims have been reported favourably on by the commissioners appointed by the United States.

An act to establish certain post roads and to discontinue others and for other purposes.

An act for the relief of Henry Lee.

An act to provide for the appointment of deputy collectors of customs.

An act for the relief of Wm. R. Maddox.

An act explanatory of an act for the relief of sundry citizens of Baltimore'

An act to provide for annuities to the Ottawas, Pattawatamies, Kickapoos' Choctaws, Kaskaskias, to Mushalatubbees, and to carry into effect the treaty of Saganaw.

Dr. Ware's Answer to Dr. Woods' Reply

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists*, by Henry Ware, d. d. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture, &c. and all the pamphlets elicited in the present theological controversy. *May 17.*

"True Messiah Exalted."

FOR sale at this office, 62 cts. per dozen, 6 cts. single, a small tract entitled "The True Messiah Exalted, or Jesus Christ really the Son of God, vindicated in three letters to a Presbyterian minister. By David Millard, Minister of the New-Testament."

☞ Subscriptions for the Christian Register are received at No. 47, Marlboro'-Street, corner of Franklin-Street. To new subscribers, who take the past numbers, the first year's subscription, (ending August 17, 1822) will be but *two dollars.*

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, Jr. Printer,

No. 47, Marlboro'-Street, Corner of Franklin-Street,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents, if paid in advance,
Three Dollars payable x months.